



*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*

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Seven Hundred Years After

*An Editorial*

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ALVA W. TAYLOR

*on*

Why There Is Trouble  
In Mexico

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Charles W. Eliot

By Frederick Lynch

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# The CHRISTIAN CENTURY

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EDITORIAL STAFF—CHARLES CLAYTON MORRISON, EDITOR; PAUL HUTCHINSON, MANAGING EDITOR; FREDERICK LYNCH, HERBERT L. WILLETT, HENRY S. HUNTINGTON, REINHOLD NIEBUHR, ALVA W. TAYLOR, JOHN R. EWERS, JOSEPH FORT NEWTON, LYNN HAROLD HOUGH, W. E. GARRISON, FRED EASTMAN, T. C. CLARK, EDWARD SHILLITO

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## EDITORIAL

**A** MOVEMENT has been launched in Illinois to nominate an independent republican candidate for the United States senate. Such a candidate may enter the field, or he may not. At any rate, the present primary-nominated candidate, Colonel Frank L. Smith, has become an impossible choice for voters with a sense of political decency. Colonel Smith never did have a great deal to recommend him. He was the choice of most protestants because he carried the endorsement of the anti-saloon league. Now that endorsement, even if maintained, will not save him. The man stands discovered in an act of political strategy so amazing that the most charitable interpretation which can be put upon it is that he suffers from a lack of moral sensibility. The facts, in brief, are these: Colonel Smith contested the senatorial nomination with Senator McKinley. Senator McKinley is a wealthy public utilities magnate of central Illinois. Colonel Smith is chairman of the state's commission which controls the activities of public utilities corporations. Retaining that chairmanship, Colonel Smith ran against Senator McKinley and financed his cam-

paigned with an enormous fund largely subscribed by the three other leading public utilities magnates of the state! Unless the record were clear, it would seem beyond belief. Since the facts came out there have been a multitude of calls for the withdrawal of Colonel Smith. There is no probability of his doing so. Conversation with wheel-horses in the political machine of which he is a part reveals their belief that, while a strategic mistake has been made, the colonel will be elected just the same, and that then the storm will blow over. It is much more likely that if he is elected the senate, concerned for its own standing, will refuse to seat him. But that is another question. In the meantime, what is the Illinois voter to do? George Brennan is no more attractive than Frank Smith. The appearance of a big enough independent might put an entirely different face on the campaign.

## Wise Words from a Catholic Editor

**N**OT ALL ROMAN CATHOLICS are following the lead of the Knights of Columbus in recommending American action in Mexico. There are some laymen who frankly admit that the social conditions of the past four centuries must be taken into account before condemning utterly the course of the Calles government. And there are even some of the clergy who manifest a desire to look a little way below the surface. Thus, the Catholic Citizen, of Milwaukee, is enough out of step with the main advance on Washington to say: "The Knights of Columbus talk of spending considerable money in a campaign of education on the Mexican situation. We will cooperate with them by suggesting that they arrange for a prize essay (in fact several prize essays) on: 'How came it, or how comes it that a people 99 per cent Catholic are oppressing their church to such an extent that the clergy feel compelled to stop saying mass and administering the sacraments,—an extreme to which the Christian religion was not put even during the Ten Persecutions?' It will not do to say that the 'plight' of the Mexican church is due, not to the wishes of the people, but the accidental dominance of a minority of anti-clericals. The facts do not sustain this view. The legislation hostile to the church has been in the constitution and on the statute books for seventy years, and the so-called liberal party back of this legislation has won the elections and chosen the presi-

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dent of the republic for the past sixty years. Diaz did not enforce all of the anti-church laws during his time, but no president of the republic has favored the repeal of such legislation. Even though we tell ourselves some unpleasant truths in our endeavor to understand this situation, we will profit by the enlightenment."

### Why Doesn't This Store Go Bankrupt?

**S**TRANGE THINGS HAPPEN in Texas. We made this sage observation three or four weeks ago. We repeat it now. Consider, for instance, the "God's Mercy Store" of Waller, in that commonwealth. According to the account in the *Christian Science Monitor*, this store is conducted on a basis which our old friend, the hard-headed business man, can only designate as insane. Yet it makes money! The proprietor is Mr. A. B. Turvis. When merchandise comes into his store, Mr. Turvis puts it on display with the invoiced wholesale price marked on it. There is no other price. Customers are allowed to examine the goods; make up their minds what it is worth; and set their own retail price! About ninety-nine per cent set a retail price which gives Mr. Turvis what he calls a satisfactory profit. The store draws trade from a wide area. In fact, it has become something of a country community center. The turnover is increasing year by year. It would be difficult to find some standard by which it could be judged anything but a success. Yet Mr. Babson, in his release of August 27, said that American business now demands that, in order to make a satisfactory profit on an article costing twenty cents to manufacture, it be sold for a dollar! Who's crazy?

### Another Negro University Threatens Revolt

**T**HERE ARE THREE CLASS A institutions of higher learning conducted in the interest of Negroes in this country. One is Howard university at Washington, D. C.; one is Fisk university at Nashville; one is Lincoln university in Chester county, Pennsylvania. Howard has been greatly upset during a period of change which has culminated in the election of Dr. Mordecai Johnson, a Negro, to the presidency. Fisk had last year what came dangerously near to an open student revolt, and led to the resignation of its president, with the election of an educator reported to be in close sympathy with the aspirations of the colored man. Now Lincoln seems sure to open its third consecutive year without a president, and faculty, alumni and student body are girding for a struggle with the trustees which will be worth watching closely. Lincoln is governed by a board of trustees composed exclusively of white Presbyterian ministers. Its faculty is also wholly white. But there is a complete cleavage between faculty and trustees as to the type of president demanded by the school. The faculty sides with the alumni and students in calling for the election of an educator who has had close contact with Negroes—it has not been suggested that he be a Negro—and can give to the school the type of administration which will hold the confidence of Negroes on the one hand and of the exacting educational foundations on the other. The

alumni also seek the election of some Negroes to the trustee board. Up to date, the trustees have refused to give serious attention to the latter request, and have elected, one after the other, three Presbyterian ministers whose record is said to have been agreeable to the Presbyterian fundamentalists of Philadelphia. All three, after sensing the temper of the school, have had sense enough to decline. The battle lines are being drawn more tightly with every passing month. The next Presbyterian general assembly is likely to have plenty of opportunity to learn that there is a new sort of Negro in this country.

### Our Most Effective Writing Man

**G**REAT IS THE POWER of an idea. Or at least, so the copy-books inform us. Toss an idea into the air, it comes to earth you know not where, but pretty soon you have a revolution in full swing, and so on to the millenium. That is the way it is supposed to work. But one may be permitted periods of skepticism. Even *The Christian Century* has known times when some of the truest and most pointed things it ever said seemed to disappear without leaving a trace. How, then, is the literary influence of Professor William Z. Ripley, of Harvard, to be explained? Professor Ripley does not set himself up as much of a writing man. He is a teacher; an economist. The sum total of his contributions to current literature—leaving out of account some tomes on railways which have yet to find a place on any list of best sellers—is two articles in the *Atlantic Monthly*. Yet it is to be doubted whether two magazine articles ever created a greater commotion. About a year ago Professor Ripley, through the *Atlantic*, made a few remarks about Wall street's fondness for non-voting stocks. An earthquake could hardly have agitated that famous lane more. The professor was summoned to the white house; the stock issuers were summoned before the governors of the stock exchange; there was the dickens to pay generally. Now the professor has written another one; this time about the way in which corporation balance sheets are so concocted as to make it impossible for investors to find out what the actual condition of the company is. And again, sensation! As to the weight and wisdom of Professor Ripley's remarks, we have no means of knowing. We are content to leave the financial experts to fight that out. But the impression produced does interest us. Most writing—even presidential messages—can be read without producing an upheaval. Can it be that there is anything about the inner condition of American business which makes it so astonishingly responsive to the words of a Back Bay professor?

### Mr. Chesterton on the Parson Who Mixes in Labor Troubles

**M**R. STANLEY BALDWIN, the British premier, has gone to France for a holiday. One of the parting shots which speeded him on his way came from G. K. Chesterton, and the chances are that Mr. Baldwin will ruminate on it a bit while vacationing. Mr. Baldwin, it will be remembered, admonished the bishops who made some suggestions as to the solution of England's coal troubles,



that they had no more business to mix in an industrial dispute than a mine-owner would have to propose a basis for church union. To which replied Mr. Chesterton: "We cannot tolerate this thesis: that the two things have merely to keep to their own departments. Obviously we cannot have the pirate saying to the priest: 'You are master in your church and I am master in my ship. I should not think of interfering with you when you make people walk in the procession, and you must not interfere with me when I make people walk the plank.' Yet the argument is no more absurd about the privateer than about the profiteer. Mr. Baldwin, who is in many ways the best sort of Victorian, is here the very worst. That is, he is an individualist about the very thing in which we must all be communists. We must all be communists about the sun and moon, about the world and the weather; and consequently about the general nature of the life we live. The Victorian merchant wanted to have a private sun and moon, and something which he called 'his' Bible and 'his' God. And there sprang up that strange idea—that a religion is a hobby, a hole and corner affair that can be eccentric to any extent without affecting our neighbors." Parsons who have been warned to steer clear of industrial or other controversial issues in this country will read such words with gratitude.

### Abuse of Judicial Authority

WITH THE OPENING of school the Russell Tremaine case is again to the fore in Bellingham, Washington. The parents of this nine-year-old boy are members of an eccentric religious sect known as the Elijah Voice society. According to their belief, engaging in any act of patriotic symbolism, such as saluting the flag, is a species of idolatry. Worship, in whatever degree, is to be reserved for God alone. A year ago their son, Russell, who has absorbed the tenets of his parents, refused to salute the flag at the opening exercises of school. School authorities made saluting a requirement for school attendance. His parents withdrew him from school. Judge W. P. Brown, of the juvenile court of Bellingham, thereupon issued an order removing the child from his home until the parents should yield in their religious scruples. The boy, who is said to be unusually intelligent, was placed in a detention home for incorrigibles. His father was sentenced by the same Judge Brown to eight days in jail for contributing to juvenile delinquency. The boy was compelled to attend school and to salute the flag. In January of the present year he was taken to the state home for children at Seattle, where he now is. Early in June Judge Brown signed an order removing him permanently from the custody of his parents and giving the children's home power to adopt him out to "a patriotic, Christian family." His parents were forbidden by court order from again seeing him. They have not done so since June. Both parents and child give every evidence of terrible grief over what has taken place. They refuse, however, to sanction any legal interference because, as they say, "They do not believe in earthly courts, having pledged allegiance solely to heavenly courts." If the decision of Judge Brown stands, and if this boy is permanently separated from his parents, both the courts and the defenders of true pa-

triotism in the state of Washington will receive an injury from which it will take a long time to recover.

### Wadsworth Is At Least Scared

NEW YORK may be the wettest state in the union (see advts.) but it begins to appear that there are enough dries and suspected dries in it to throw a scare into the republican organization. Not very long ago it looked as though the whole strategy of the republicans in the approaching campaign would be to try to demonstrate that they were wetter than the Al Smith democrats. Senator Wadsworth raised the roriferous tune; Nicholas Murray Butler and young Colonel Roosevelt joined in the grand amen. With the coming of another first Tuesday after a first Monday in November, the empire state seemed to be in for another dampish time, or worse. Now all is changed. The dries have a candidate in the field for the republican nomination for senator; if he doesn't win the nomination he is expected to run as an independent against Wadsworth. And this dry candidacy has ceased to be a joke all of a sudden and completely. Senator Wadsworth has been visiting at Paul Smiths. He has been absorbing political wisdom at the fount. He has come away saying that while he, of course, must go on the ticket as he is, the party's candidate for governor must be a "moderate." No longer a wet. The senator isn't quite ready, as yet, to demand an out-and-out dry. But at least the ticket must have a moderate. One, that is, who knows enough to leave the liquor issue well alone. One who is at least not openly wet. All of which, being interpreted, means that Senator Wadsworth and his ilk are scared. Bishop Leonard and the rest of the dries may not be proceeding by the wisest paths in every instance, but it becomes increasingly evident that, even in New York, they have power enough to make the republican politicians hunt cover.

### Seven Hundred Years After

IT WAS ABOUT SUNSET on the third day of October, 1226. A hushed group, clad in rough brown habits, stood about a wasted figure lying on a cot in a little hut near the Porziuncola, a chapel two miles from the Italian fortress town of Assisi. Someone led in the chanting of the 142nd psalm. Another read the portion of the fourth gospel which tells of the crucifixion. Others, obeying a command previously given, stripped the frail body of its habit, and laid it naked on the ground, with arms outstretched as were once the arms of men crucified. From the floor the eyes of the dying man turned to the doorway, where he seemed to see some friend silhouetted against the light. "Welcome, Sister Death!" he cried. And, saying to his physician, "She is to me the gate of life," St. Francis died.

There will be commemoration on every continent of the seven hundredth anniversary of the death of the Poor Little Man of Assisi. The Roman church will fill Assisi with hosts of the faithful who would do honor to the founder of that most famous of all her religious orders. Wherever

the brothers of St. Francis have gone the feast of remembrance will be spread. But the celebration will not be confined within Roman circles. St. Francis transcends the divisions of Christendom as does perhaps no other saint. In spirit he is even more catholic than St. Paul or St. Peter. He speaks to the heart of the entire Christian world. There is hardly any communion, no matter how separate it may conceive itself, but will spend some time during the next few weeks recalling this saint of the middle ages.

Purely from the spectacular standpoint, the story of St. Francis is sufficient to hold the attention. The transformation of the roistering young blade of Assisi into the spouse of poverty; the imprisonment by his father and release by his mother; the dramatic breaking of all the ties of home; the rebuilding of San Damiano; the gathering of the goodly fellowship of the Porziuncola; the appeal to the papacy; the heroic missionary advance into the camp of the Moslems; the return to Europe and the attempt to hold an order increasing by leaps and bounds to the stern rule of poverty; the proclamation of religion as joy, and of the universal kinship of all created things; the miracle of the stigmata; the death, and the almost immediate canonization—what other life story does the west possess which can match this in color and beauty?

In fact, there has been danger that the essential meaning of the life of St. Francis would be lost sight of while men were preoccupied with the picturesque and almost playful aspects of his career. St. Francis preaching to the birds, St. Francis apostrophizing his Sister Fire, St. Francis singing his canticle to the sun—this is the St. Francis known to hosts who have but slight knowledge of the St. Francis who resolutely cast out of his life all interest in material possessions, who lived in literalness without cloak or script, who faced down the fury of an age of iron with an unshakable will to love. Yet, beautiful as is the first St. Francis, and swiftly as he can still touch our emotions, we have need, in these days, to study even more those aspects of the man which we find it easy, or convenient, to forget.

It is surprising to what an extent a parallel can be drawn between the world in which we live and the world of St. Francis. It may seem almost an insult to a citizen of the twentieth century to suggest that his world has not progressed out of sight of the Italy, the Europe of the thirteenth century. To be sure, the outward and material aspects of our life are far different. And we have developed, under the stress of the capitalistic order which has supplanted feudalism, problems more intricate and more baffling than those with which St. Francis had to deal. It would probably have been easier for a citizen of Assisi to become a true Christian—or at least the sort of a person who would be recognized by his contemporaries as a true Christian—than for a citizen of America to do so. In a sense we have made progress—toward religious bewilderment. But it is still easy to point out many ways in which our difficulties and our needs are like the difficulties and needs with which the saint of Assisi dealt.

For one thing, St. Francis lived in a world wracked by war. There were not only the interminable private wars of the Italian cities, in which he once sought to have a part, but there were those greater wars of civilizations which we

know as the crusades. The crusades were the first real world war; perhaps the only real world war we have had. And in the train of the crusades there came an enormous demoralization of society, together with a mounting skepticism and tendency toward revolt. It was one of the ironical results of the crusades that thousands of the men who entered them to rescue the Holy Land from infidel hands returned without any belief in the reality of holy things or the desirability of a holy life. St. Francis did his work in a world which was, in this respect, strikingly like our own post-war scene.

Again, St. Francis discovered a world being damned by its lust for wealth and possessions. For centuries, wealth had been at the mercy of the armed nobles, who were often no more than bandits. By the thirteenth century, it had begun to dawn on men that this same wealth was available for the merchant, for the craftsman, for the money-lender, for the trafficker by land and sea, and there ensued that general scramble for possessions which has continued to this day. Francis himself, be it remembered, was the son of one of those merchants who, first in this period, amassed more wealth than the nobles, and could accordingly begin to dictate to the nobles.

Yet Francis penetrated far enough beneath this hunger for material prosperity to find a deeper hunger which men were hardly able to express, but which, expressed for them, they were ready to acknowledge. Recall, for example, the first disciple who attached himself to the saint, Bernard of the Five Valleys. Some chroniclers express their wonder that a man like Bernard should have been attracted by the life of poverty. Was it not, rather, a case of one man of wealth daring to do what hundreds of other men of wealth have desired, but without courage, to do? Bernard was one of the rich men of Assisi. He saw Francis, an outcast, begging his bread on the streets. He invited him into his home. Through the long night, without the knowledge of Francis, he watched his guest enraptured in prayer. In the morning he was ready to say: "Brother Francis, I have inwardly resolved to quit the world, and in whatsoever thou mayest command me to follow thee."

It was the crowning sorrow of the life of Francis—so far as he permitted his life to harbor sorrow—to see even his own order, before his death, slipping away from his rule of poverty. He had refused to sanction the holding of property even for religious purposes, for, as he said, to keep property one must resort to arms and feuds and the courts of law, which make impossible that love of God and of one's neighbor to the nurture of which the Franciscan order was dedicated. But it was clear, before the saint died, that Rome would so regiment his order that its abnegation of wealth would become merely nominal. From before the hour of his death, almost the last place to find the true spirit of the saint was in the brotherhood which he had founded. And so today men will easily dismiss the message of the Poor Little Man as impracticable amidst the complexities of our modern world. But is it so?

Granted that it is always the letter which kills and the spirit which gives life, what is there in the message of St. Francis which is not applicable to the spiritual needs of these times? To a world wracked with war and the after-

math of war, he came with a proclamation of peace and salvation through love. To men betrayed by the unceasing race for riches, he offered freedom through simplicity of living and the dedication of one's possessions to the common service. To souls baffled by the externalities, he opened a way of joy into the secret presence of the Most High. He did not take men out of the world. He sent them, freed from the burdens which undermine courage and character, into the world.

Seven hundred years after his death he remains a strange figure—apart from the commonality of men, yet brother to us all. We are not quite sure that we dare take him seriously, just as we are not sure that we dare take his Master seriously. "If thou wilt be perfect, go and sell that thou hast, and give to the poor." "Whosoever will come after me, let him deny himself, and take up his cross and follow me." "Ye shall take nothing for the journey." Those were the three texts which, found at random in the Bible in the church of St. Nicholas, made Francis what he was. We are not sure that we can have much commerce of spirit with one who takes verses of that kind too literally. Yet something there is about him which works on our imaginations. His name is on more lips at this seventh centenary of his death than it was a hundred years ago. Is the day coming when a true order of St. Francis shall appear among men?

## The Spell of the Archaic

ONE MEETS now and then those who declare their devotion to that older form of the scriptures which is generally known as the authorized or King James version and insist that all later renderings are unhappy perversions of the beauty and dignity of the word of God. It is always interesting to talk with such people and secure if possible their precise point of view, and the ground of their attachment to the three-hundred-and-more-years-old form of the Bible. In nearly every instance it will be discovered that their preference is based upon custom and usage, the sentiment that what has been so long in hand and so much revered must be authentic, and that there is no occasion to perplex devout souls with the notion of a later and different text.

In few instances, if ever, will it be found that the preference for the authorized version is due to an actual comparison of that rendering with the recent texts, either those of the various revisions or the so-called modern speech Bibles. It is generally conceded by those who have the slightest acquaintance with the facts that the King James version leaves much to be desired in the matter of fidelity to the original sources. The reasons are of course obvious. When that Bible appeared, the science of biblical study was in its infancy. The apparatus for its pursuit was limited and crude. Hebrew scholarship was rare, and was almost wholly dependent upon the synagogue. The hellenistic Greek of the new testament was but little better understood. The collation of manuscripts and translations had only begun. Yet a very noble service was rendered by the men who revised the Bishops' Bible, and presented to the church a new, more timely and beautiful rendering of the scriptures.

It is that beauty of style which has endeared the authorized version to ten generations of readers, and which today gives currency to the sentiment that so lovely an exposition of biblical truth is more to be desired even than one more seasonable for the present age, and more faithful to its sources. For seasonable the King James version is not, nor would its most zealous admirers so affirm. It employs the language of the Elizabethan age, much of which has been superseded. Even if the scholarship of the time had been competent to secure an authentic rendering of the biblical text, the form of English speech would so far have changed in the interval as to require a more modern vehicle for present use. Illustrations of the archaisms of that version could be cited far beyond the limits of this discussion. Many of the words employed are completely obsolete, and others have an altered or opposite meaning from those familiar to the men of the Stuart age. To convince oneself of this fact it is only necessary to read ten pages in any part of the authorized version. Those who insist that it is an adequate and intelligible form of scripture for our generation have simply not read it, or have perused it to little advantage. And this is often pathetically true. Arguments will be advanced with heat for the sufficiency of the authorized version by those who are forced to admit at last that they are not speaking from any personal familiarity with the text, but from an inherited or acquired admiration for a venerable and poetic document.

One of the clever writers of the time, who usually poses as a philistine when matters of religion or morals are discussed, has recently broken into violent diatribes in denunciation of all modern forms of the Bible, and in valiant defense of the classic rendering. To discover a member of the would-be shocker school of writers, who count it a privilege to rail at the dignities and proprieties, in the act of defending the holy scriptures against dispraise is diverting. This critic has apparently never heard of the three revisions of the Bible, all made in the period when the authorized version attained its three hundredth anniversary, and explicitly devoted to the enterprise of making the Bible more intelligible to the present age, without changing to any detrimental extent its literary style. One or another of these renderings has now taken the place of the King James version in all but the most conservative of church groups, without disquiet to the devout, and with manifest gain in interpretation. Of course there were those who protested vehemently against the innovation of the revisions. In fact, every advance made in the popularization of the scriptures has met the same type of obscurantism and ignorant invective that the writer mentioned has indulged in. When the King James version made its appearance, not only with the sanction of the best scholarship of the age, but with the imprimatur of the crown, the bishop of London declared with fine indignation that he would sooner cut off his right arm than to promote the use of such a pestilent volume. He would be surprised to waken today and find that the book he so hated has become sufficiently sacred to secure from many adoring souls not merely the title of the King James but of the Saint James version.

When one comes to analyze the admiration expressed for the older version, it is often evident, as in the instance noted, that it does no credit to the Bible as a book of in-



struction, the greatest of all chapters in the history of religion. It is not as fact at all, but as poetry that the holy book is regarded as significant. Religion is declared to be most potent to sway the mind when the evidences of its objective truth are most vague and unconvincing, when it is apprehended not as fact, but as sheer poetry, the very negation of fact. It is further suggested that the success of Christianity in the world is due chiefly to the unmatched beauty of its sacred books. "It is this profound and disarming poetry that gives Christianity its continued strength in the modern world." Really Mr. Mencken ought to borrow a copy of the King James version, which he appears to regard as crystal clear and marked by an austere and incomparable beauty in the poetry which makes up most of its volume, and learn that the men who produced that version were quite unconscious that they were dealing with poetry at all. They printed the work in the solid prose columns which give no indication of poetic form. It was the revisers, the much despised modernists, and the men who have put the Bible into current speech, who have given us the true poetic structure, and helped to make clear the real spirit of those portions which are poetic.

It has been the sole purpose of all the modern versions, whether the revisions or the current speech renderings, to make clearer the meaning of the original documents. Any presentation of biblical literature which fails in this objective is faulty. It is not the mere rhythm of words detached from their meaning that has value. Such an idea savors of the bibliolatry of the Sikhs, whose priests recite the sonorous sentences of the Granth without themselves understanding what they mean, or the custom of reading the scripture in a tongue not understood by the people who hear. If faith comes by hearing the word of God, it is obvious that it must be an intelligent hearing. No beauty of sound or magic of poetry can compensate for failure to understand. One can perceive that an incorrect but musical translation of a poem may be preferred to one more accurate but less pleasing. There are many admirers of the Rubaiyat who prefer Fitzgerald's faulty but charming version to one like Pollen's, more accurate but less musical, many who would rather read the Iliad in the swinging lines of Pope or the smooth verses of Cowper and Bryant than in the literal rendering of Jebb, Lang or Shorey. Scholars who know the original might well say, as Bentley said to Pope, "It is a pretty poem, but it is not Homer." Great as is the debt of the church to the authorized version, it is not the Bible as scholarship knows it today.

It must not be forgotten that something more than an intelligible vocabulary is essential to the understanding of a classical work. One might possess a version of the Bible in which every word was familiar and yet miss the sense of the original through faulty transmission. The process of arriving at an authentic text and a trustworthy tradition regarding authorships, dates, integrity and genuineness is laborious, and depends upon the use of all available aids. Even the revised versions were completed before the best of the modern critical apparatus came to hand. The Westcott and Hort text, the first of the standard Greek texts of the new testament to appear, was issued in the same year that the revised version came out. It is only the modern

speech editions, such as those of Moffatt, Weymouth and Goodspeed, that have been able to incorporate the materials with which scholarship has enriched the scriptures during the past twenty years.

One of the most important discoveries made in recent times in the study of the Bible is the value of contexts and paragraphs, as compared with single verses. The King James version failed to make clear the continuity running through great numbers of passages, and contented itself with the effort to deal with each verse as a separate unit. In so doing it often gave to single verses an almost matchless beauty of form, while it missed completely the thread of an argument. The modern scholar has learned to rise from texts to contexts. In this particular the revised versions are a vast improvement upon the authorized text. Verification may easily be made of this feature by anyone who is interested, and will compare, for example, such a passage as Job, twenty-eighth chapter in the two versions. In the older one it is a series of sublime statements regarding the wisdom and power of God. In the revised form it is a description of the miner's successful search for precious metals, and the contrasted difficulty of finding wisdom. The entire meaning of the passage is changed.

There are those to whom the phrases of the King James version have become familiar and precious through years of association. They do not feel at home with any other text of the scriptures, and their attitude toward the modern forms, particularly those of current speech, may well be appreciated. But for those young enough to be forming their habits of biblical study, it would be a misfortune to fall a victim to the authorized version. As to the form that shall be used in the public reading of scripture, the minister must be the judge, but the revised versions are quietly superseding the older form, and many ministers are employing the modern speech texts with great profit to their people. The purpose of all lectionary use of the Bible is an understanding of its meaning, and no other consideration, of venerable usage or beauty of style, can compensate for the lack of that fundamental requisite. There may be an emotional value in reading or hearing a chapter of holy writ that begins, not as a series of ideas, but as a mystery, and remains a mystery to the end. But the apostle Paul observed to the church at Corinth that he would rather speak five words intelligently, so as to instruct others, than ten thousand words in a mystery.

## The Observer

Charles W. Eliot

WHEN PRESIDENT ELIOT passed away our country lost one of its really great men. He combined all the elements of greatness: power, repose, serenity, originality and genius for leadership. His life was a steady progress in achievement from youth to extreme old age. Even in his nineties he was, like Mr. Gladstone before him, still at work. Only a little while ago a member of his family said humorously that they had as much trouble trying to keep track of him as the average parents



have with flapper daughters. "The outstanding thing about him," this relative said, "is that, unlike most old men, his intellectual interest is all in the future. He gives no thought to the water that has flowed under the bridge. His thinking never deals with old times. He will not reminisce. With him it is always next month, next year, the future of humanity. He has the progressive type of mind." Only four months ago he sent a message to the youth of America to the effect that they should not brood over things so much. "If I had an opportunity to say a final word to all the young people of America," he said, not knowing it was his final message, "it would be this: Don't think too much about yourself. When all you can think about is yourself you are in a bad way."

Not long ago he was asked to tell the secret of his abiding strength. His answer was interesting and characteristic: "My secret is a sound constitution, never impaired by any serious disease or accident, a calm temperament expectant of good, the habit of taking daily exercise in the open air, moderation in eating and a slight and never steady or regular use of stimulants, like tea, coffee, alcohol and tobacco. Tobacco I have never used at all except on rare occasions between 1854 and 1858. I have used tea most because it seems to facilitate the mental effort of writing or speaking." Several friends said at the time that the phrase "a calm temperament expectant of good" aptly summed up President Eliot's philosophy of life. Anyone who read his beautiful little book "The Happy Life" will agree with this comment.

He touched the life of the world at every point. Perhaps no one has had so much of a determining influence as he on modern education. The modern university was practically of his creating. He started his career as a teacher of mathematics at Harvard. He began to specialize in chemistry and went abroad to spend two years in the laboratories of Europe. During these two years he spent every spare moment quietly studying the whole system of education in European universities. When he came home he knew more about it than any ten Americans put together. He accepted a professorship of chemistry in the Massachusetts Institute of Technology and began writing on education. One article in which he compared the European system to the American, greatly to the disparagement of the American, but which was full of suggestions for improvement, happened to appear just about the time the presidency of Harvard became vacant, through the resignation of Dr. Thomas Hill. Dr. Eliot's name came up for consideration and finally the corporation recommended him. The board of overseers, consisting of thirty alumni, at first refused to ratify the recommendation. "Dr. Eliot was too young, not prominent enough, and his views on education too radical." But finally the board was won over and ratified the nomination, yet with an uncomfortable feeling it was taking a great risk.

I cannot go into the revolution he immediately inaugurated at Harvard, introducing graduate schools, new methods in the classrooms, the lecture system, the elective system. He completely revitalized the professional schools, setting the standard for the law schools, the medical and the divinity, for America. He frightened half the educators of the country to death. He instituted so many reforms that

Oliver Wendell Holmes exclaimed: "He is turning the place over like a flapjack!" From the reading of President Eliot's many writings on education it is easy to gather that the idea of a university held by him was that it should not only teach, but serve as a great storehouse of knowledge, with the vastest libraries, laboratories and museums possible to provide opportunities for original research. The end of all university training should be "virtue, duty, piety and righteousness." The philosophy which lay back of the elective system was that every child ought to "get at the right subject at the right age and pursue it just as far and fast as he is able." He championed individualism in education, holding that "uniformity is the curse of American schools" and that selection of studies for the individual, instruction addressed to the individual, irregular promotion, grading by natural capacity and rapidity of attainment were ideal. Every university in America has been influenced more or less by President Eliot's ideals and reforms.

President Eliot resigned in 1909 but his activities expanded rather than ceased. He had already become one of America's foremost publicists. He was sought after for every great event. He had written many books on many themes. He had become a leader in the peace movement as well as in education. He had an unusually terse style so that he was continually being asked to write the epitaph for some great man or the inscription for some great public building or monument. (A collection of these inscriptions would be a very interesting pamphlet, for some of them are marvels in compactness of thought and beauty of words, always flashing a great picture before the reader.) With the cares of the university off his shoulders he turned to his public activities with increased enthusiasm and great delight. President Taft offered him the post of ambassador to the court of St. James. He would have been an ideal ambassador, for he would have represented the real America to Great Britain as did Mr. Choate and Mr. Page. He declined the post simply because he was a scholar and wanted to spend his last years in the quest of the scholars' study. He wrote books and some of them have become classics. "The Happy Life" had already appeared. Now came "The Durable Satisfaction of Life," full of personal experience and rich in wisdom. "The Religion of the Future" was widely read and called forth wide discussion. "The Road Toward Peace" was a collection of papers on international peace and was published in the second year of the great war. "The Late Harvest," published in 1924, was a collection of his last letters and addresses. He also began a series of letters to the New York Times, mostly concerned with the problems of war and peace, which became his chief interest after retiring from Harvard, and these letters were widely copied in the press of America and Europe. He was a conspicuous figure at the Lake Mohonk conferences on international arbitration and his addresses, delivered with a remarkable combination of power and repose, were always outstanding features not only of the conference but of the year. During these years he also edited the famous Harvard Classics, better known as "The Five Foot Bookshelf." His selection of authors for the five feet was widely discussed and did much to stimulate interest in books and reading. It shows great catholicity of taste.

At his funeral service in Appleton chapel, Harvard uni-

versity, his friend of long-standing, Dr. George A. Gordon, made a brief address which should be read by every American. For true characterization of greatness and for sublimity of utterance I have seen few eulogies to compare with it. Let me close this letter with two or three paragraphs from it:

Nothing is here for tears; lamentations are wholly out of place. Today we bring our veneration for the great spirit that has left our world and our thanksgiving to God for one of his greatest gifts to mankind, an illuminated and illuminating mind upon the most vital issues of life, and a will mighty in its exalted purpose forever devoted without stain or blemish to public good.

He was a righteous man; and the sense of his living righteousness. God was a part of the substance of his being. He was our moral hero and through him we beheld essential Christianity in austere simplicity and loveliness, in its strength and tenderness, in its benignity and in perpetual bloom.

He led the academic mind of the nation on a new highway; he spoke to American citizens as no other man of our time has done; and today his shadow, whether men know it or not, lies athwart the whole breadth of the land, a reconciling and healing grace, and there it will lie forever.

FREDERICK LYNCH.

## Being Out of a Job

### A Parable of Safed the Sage

AS I WALKED ABROAD, I beheld two Young Men approaching me, and I saw that they spake to each other aside as they beheld me, and I fancied that they said, Behold, this old Philosopher cometh; let us make merry with him.

And as they approached they bowed low, and I spake unto them, saying, Good Morrow; and I trust ye have Good News on this fine day.

And they said, Alas, thou Venerable Sage, we have sad news for thee. Thou art out of a Job.

And they waited for this News to sink in, and I prepared my mind for what they were next to say.

And they said, The Devil is dead.

And I placed one of my two hands upon the shoulder of each of them, and I said, I still have ample occupation. If the Devil be dead, I shall have need to care for you, his fatherless children.

And they made no reply, but as they went on, I heard them say the one to the other, The old Philosopher hath some kick in him; is it not so?

But and if it were true, and the Devil were indeed dead, and no one were Ignorant and no one were Sick and no one were Sinful and no one were given to Folly, it would indeed be a better world, but it might be a Less Interesting one.

Now I have considered that the Physician liveth by men's Diseases, and the Chirurgeon by their Accidents, and the Lawyer by their Quarrels, and the Preacher by their Sins, and the Teacher by their Ignorance, and I by their Folly, and there is no present prospect that any one of us will be out of a job.

And albeit I do not think that I would have made the Devil or let him live so long or be so busy as he is, yet have

I found some food for thought in his Industry, and I have never been entirely sure that the Devil was as bad as a Devil might be if the Devil did his worst. Yea, most of the wrong things that I have done I can account for without abusing the Devil. And no one shall deprive me of a Job by telling me that the Devil is dead, especially since he hath so large a family.

## VERSE

### Kings

THE kings of might shall fall and die,  
However brave and strong,  
But age on age the world shall serve,  
The mighty kings of song.

THOMAS CURTIS CLARK.

### At Carcassonne

DOWN the valleys of Languedoc,  
Where the ghosts of knights and troubadours flock,  
Hiding by day and riding by night,  
When the road in the moonlight is silvery white—  
So we journeyed on and on  
Up to the Cité of Carcassonne.  
Three score towers against the sky  
Like mailed fists clenched and lifted high;  
Tall battlements; a grim chateau;  
And round and round the gray walls go.  
A draw-bridge here, a postern there,  
Loop-holes for archers everywhere,  
And moat and scarpe and barbicans  
All built in the days of high romance.  
Gaul and Roman, Goth and Moor  
Fought and wrought on this hill, and sure,  
If ever war was glorified  
By chivalry and song beside,  
It must have been when Charles the Great,  
Simon de Montfort and Louis the Saint  
Stormed this town or held its towers,  
And tournaments filled the quieter hours;  
Or when Bernart Alanhan of old Narbonne,  
As a troubadour guest of Carcassonne,  
Sang of the brave knights' feats of war  
And the beautiful ladies they did them for.  
Troubadours, ladies and knights are gone.  
No flags fly over Carcassonne  
Save the banners of sunset aflame in the sky  
As the one-armed watchman passes by.  
Here in the scenes of old romance,  
He lifts a voice for peace in France.  
He told me his story yesterday,  
And now he halts on his round to say:  
How noble this business of fighting appears  
Through the mist and haze of a thousand years,  
Still they call it right against wrong,  
And deck it with banners and bugles and song;  
But this I pray God and Our Lady for—  
In my children's time may there be no war.

WINFRED ERNEST GARRISON.

# Why There Is Trouble in Mexico

By Alva W. Taylor

AT THE CLOSE of a month's intensive observation in Mexico, I had an hour with a group of American newspaper correspondents. It was personal conversation; not an interview. I was the questioner and they generously gave me the benefit of their years of experience, as well as of their various personal viewpoints on things Mexican. The next morning one of them came to me with an apology for a "fellow craftsman," saying he had telegraphed his great daily in New York a garbled report of some things said during the conversation. What he telegraphed was that I was "just back from a short tour of inspection of the small towns in the nearby states"; that this tour had given me "a new outlook on the situation precipitated by the church and state conflict"; that I had said that the country was a "tinder box," and that "if somebody throws a match into it there will be a conflagration—a dangerous situation without a doubt."

This is a fair sample of much of the news from Mexico during the past two months. What I had said, in the course of that hour's interesting conversation, was that fanaticism was like a powder train; that the republic was strewn with it; that reactionary elements were seeking to take advantage of it; that there would be explosions here and there; but that my impression was that the Calles administration was strong and resourceful, and had the situation well in hand; that there would be no great trouble, and that prominent business men, both Mexican and American—even those opposed to Calles—had given us that as their measured judgment.

This was not an isolated personal judgment. Our mission, at the close of its formal studies, had unanimously agreed to the following statement: "This group of thirty-two students from the United States has spent two weeks in an intensive study of the Mexican situation covering the ten days around August first. We have interviewed representatives of labor, education, of both Mexican and foreign business, of the Roman Catholic hierarchy, of the protestant churches, and of the government. All have received us with courtesy and talked to us freely. We have seen no riots nor any signs of violence. We searched for such and could discover no disturbances beyond a few of minor type. We are assured by the representatives of all groups, including those of both American and Mexican business, even of those opposed to the government, that the Calles government is strong, is in full command of the situation and that they anticipate no serious trouble."

## INTERESTING READING

Certain American dailies carried a long account of an interview with the minister of gobernacion (interior). It was lurid with 'officially admitted' riots and rebellious acts here and there over the republic. We took it to the minister for confirmation. He looked it over and remarked, quite calmly, that he did give an interview, and that in it he told the whole truth about three or four small splashes of

provincial fanaticism, mostly by women, but that this account was wholly false. Another American daily told, with glaring headlines, that attorney-general had gone in person to close the cathedral in Mexico city, that he had been attacked by the crowd and escaped only with his life. We checked up with this official and found that he had not so much as been near the cathedral. Another story was of mobs and riots, with many injured, on the day that labor marched in a great procession to show its loyalty to the government. Thirty of us had spent the day watching for just such outbreaks and had neither seen nor heard of them; the newspaper reporters told us there were none, and the police reported perfect quiet. In fact the parade had been without excitement and the city was as calm as a country village on the sabbath day. The national army staff headquarters reported that there had not been a single case of serious outbreak anywhere in the country up to the time we left in late August—and they are not only responsible for watching for such things, but like all mortals would doubtless take some pride in reporting action.

"The revolution is about over, is it not?" asked a well-groomed, intelligent business man when we reached San Antonio. "What revolution is that?" we parried. "Why, down where you've been," he said, "there has certainly been revolution down there the past month." "Well, yes and no," we answered. "It is certainly all a part of the big revolution, but to call this episode within itself another 'revolution' is only amusing—if it was, we missed seeing it. It strikes us that most of the 'revolution' has been in American newspaper sanctums." "They're a funny people down there," said another. "Why cannot they settle down to a stable government and try to live peaceably?" "It seems to us that that is just what they are trying to do," we countered, "and the pity is that we Americans don't seem to want them to do it."

## OIL AND INCENSE

President Calles and his co-workers frankly think of their task as that of completing the revolution. Obregon was the military leader and Calles is the organizer of its internal economy, but the task is one and the same. While the religious issue is uppermost just now, it is not the major issue; it is an incident, and a serious incident, but it is not as important as some other things. In our interview with him, the president turned from the church question to that of his social program as one turns from an annoying situation to a great enthusiasm. He had been speaking of the fanaticism of many of the Catholics in Mexico, and when we raised the question regarding his social program he said, "Now you come to where I am almost a fanatic myself." Until we comprehend this great social program we have no comprehension of what the Mexican problem is, nor what the revolution is about, nor of any of the passing problems, such as oil, land or religion.

It is the old story of conservatism bent to the level of



reaction. Foreign capitalists may have little interest in Roman Catholic politics, and Catholic hierarchs may heartily wish alien investors would stay at home, but both profit by things as they are when a Diaz is in power, and their cause becomes a common cause when a Diaz is overthrown. They require no collaboration to make it such, nor does that section of the American press which instinctively reacts to commercial interests need to have any sympathy for the Catholic cause as such to begin to play up anything that is prejudicial to an administration hostile to an exploiting capitalism. Let the Romanist hierarchy in the United States assume the same attitude toward our constitution and the fundamental principles of republican government that they assume in Mexico, and this same press would flame with indignation and warning.

The fact is that foreign capital and the Catholic hierarchy have both exploited Mexico. The former has taken out millions and left no more than thousands behind for the development of the country, and the latter has dotted the land with great churches and religious institutions, sent untold millions to Rome, and at one time itself possessed a major part of the nation's wealth, but left the people ignorant, poor and superstitious. And that is what the revolution is about.

#### LANDS AND MINES

Mexican silver mines have been among the most productive in the world, and the land is rich in other minerals. Hundreds of millions have gone from these underground resources to enrich everyone concerned, but the Mexican people least of all. It boots a land little to mine precious metals, open rich oil wells, till the land and ship out raw materials if the profits go out of the country with the shipment and even labor receives a poor wage for doing the work. That is just what has happened in Mexico. With the richest mines in the world, she has little residue from them after three hundred years of exploitation, and with the most productive oil fields in the world, gasoline sells there today for almost double what it costs in this country. If a government which has set itself to develop the human resources of the nation enacts drastic laws to stop this economic bleeding of the nation, its action can be understood, not by comparing its laws with our own, but by a due consideration of its own conditions. As in the case of the religious regulations, it is not a normal condition and the procedure therefore is not normal. It is a case of social surgery, required by a pathological state of affairs.

We did not find much excitement over the mining situation. The government has found a way, through taxation, to compel profitable mines to contribute to the nation's welfare. The oil business must go through the same process. The leaders simply intend to make it contribute to Mexico's wealth and welfare or to conserve the precious fluid in the earth until it can be done. Many of the oil interests, especially the British, accept the situation and are ready to play the game. Those that are not are, we predict, doomed to disappointment in the hope that the religious issue may abort the government's policy regarding oil. The American people are too alert and wise to allow even such flaming propaganda as has been manufactured of late to turn

them from peace loving pursuits to interference in a neighbor's business. They have tasted of the military stuff and it will require something more than Falls and Dohenys to induce them to send their sons on a predatory mission.

Land furnishes another irritant. The conquistadors took it as a right of conquest. They founded a feudal system and made the free Indians serfs. The church became one of the greatest of the feudal lords, and when the war of reform came on under Juarez it was against the church as well as against the Spanish grandees. Practically all the drastic laws against the church and many of those against the exploiting capitalists, now complained of, were put into the constitution of 1857. Diaz suspended them without repealing them. He took much land from the church but consolidated it still further in the hands of a few great land owners; alien interests were protected in land holding as well as in other exploitive investments.

Where American investors have lived on their lands and tilled them, they have contributed somewhat to the development of the country by spending their profits there, even though they have not greatly elevated the peons who labored for them. But where they have held great areas for speculative purposes they have been little better than leeches sucking out of the land whatever they could. Both types protest that phase of the government's social program which would make Mexico a nation of small home owners and independent tillers of the soil, as has been done in Ireland. The letters of Rosalie Evans furnish an example of their temper, though not all of them are so rash as was she. Their numbers and the extent of their holdings are not so large as to make them important except for their power as propagandists. Many of them are now transferring titles in whole or in partnerships to citizens of Mexico as a means of evading the application of laws relating to alien owners.

#### STATE AND CHURCH

The religious issue is the ancient one of church and state in a Catholic land; it is a battle in an age-long war between the medieval theory of Romanism and the modern principles of the republican state. Our mission summed it up in the following words: "We believe that when the churches in Mexico accept, as they have done in the United States, the fundamental, democratic principle that every individual, irrespective of his religion, owes civic loyalty to the state rather than to the church, that the religious question will be settled in Mexico and that the church will prosper the more for it."

President Calles said categorically that he was not opposed to religion—that religion was good, contributing to morality. His family are members of the Catholic church and his daughter is now attending a Catholic school. Many of the reform laws of the past have been imposed upon the hierarchy by governments that were firmly Catholic. Mexico is no more opposed to the church than is Italy or France, but it is meeting the same issue that those nations have had to meet. The president stated it in the following terse sentences:

"The country has been bound to take these measures on account of experiences that we have had through centuries.

The pulpits have been centers of seditious propaganda. There is where our internal struggles have been arranged. That is why priests are forbidden to use their pulpits for anything else than religious topics. The public acts of worship outside the churches have been forbidden because priests have used them to incite difficulties. The priests are only protesting because of the penalties applied to law breaking. "The law did not state what punishment was to be applied to any priest delivering a seditious address. Now the penal code has been enacted. The clergy is protesting against this code. That is to say, they are protesting against this law because they are aiming at delivering seditious addresses. The Catholic clergy is an intolerant clergy. They think all ought to conform to their dogmas and ought not to be allowed any other religion. At present they cannot persecute members of any other religion.

"The Catholic clergy has had a tendency to keep the great mass of people in gross ignorance. Their objective has been to make fanatics of them. The clergy have never been a factor in the development or the uplifting of the nation. The Roman Catholic clergy have always had a tendency to monopolize all the public wealth of the country. During the colonial period and after our independence they practically absorbed all the wealth of the country. They know very well that if they control the economic forces and wealth of the country they will have political power."

Sensitive as they are to questions of religious conscience, the American people will not fail to differentiate between liberty of conscience and the claims of a moribund and medieval ecclesiastical hierarchy in a land written all over with the story of their failure to contribute to social progress.

## Behind the Sunday School Statistics

By Edwin T. Randall

LAST SUNDAY I went to Sunday school! I walked through streets which were thronged with people. Part of the few blocks I walked to the church ran through the most thickly populated portion of the earth. It was the sabbath, but a score of little lads besought me to have my shoes shined; raucous voices called my attention to articles displayed for sale, from musty cheeses to alleged silk hose at three pairs for a dollar. Small urchins watched fruit stands furtively and resultant raids were not always without success. Infant lips formed themselves about words that were vile and profane beyond belief with a casual facility that bespoke long familiarity. Three little girls of nine or ten huddled in the doorway where there was a padlock and a notice of closing by abatement proceedings. They looked up at the dingy windows and spoke in hushed tones. A bit farther along was the corner where two gunmen stood and blotted out their wastrel lives in a hail of lead. Some of these children who ran shouting about the hot pavement saw it happen and have absorbed the event into their consciousness.

And now the Sunday school! A dingy building, a relic of days long gone by. Efforts to adapt it to different uses have left the old frame covered with scars. Within, an auditorium dimly lit is divided by four rough board pillars which hold up a roof the building inspectors have condemned. Even in its present condition it is unsafe and the tots who enter it are taking an extra chance against their already precarious existence. The once dignified balcony is divided off by garish tin partitions into classrooms. The seats are only once removed from benches. The stained glass windows that once delighted the aesthetic sensibilities of the dignified worshipers are now so closely pressed by tall tenements that their colors are dingy and their glory faded. Scarcely a single element of architecture seems present to aid the soul to worship, unless it be the rather musty aroma of a faded grandeur.

In the light, which is not strong enough at noon to interfere with the working of a sputtery old carbon stereopticon as it throws verses on the forward wall, can be distinguished the figure of a successful business man. His hand flows in a graceful curve which seems at times to have a distant connection with the tune of a militant song the children sing spasmodically. The favorite songs seem to be those that were popular in the revival campaigns of a past generation. One is rather sympathetic with the boys who are roundly scolded for not singing more heartily songs which they can, fortunately, hardly be expected to understand. The lantern light goes out and the song pauses in mid-air. Light again and another song. A march now, and all go to classes after the boys have been told that probably the only thing they can do in the world better than the girls is to march and that they do that in a manner leaving much to be desired.

To the primary department some hope is carried. The eager little faces of the tiny tots almost demand real food for the blossoming souls. Facing the group are six of the littlest tots and each bears a placard. The inscriptions read: "Sin," "Blood," "Redeemed," "Life," "Faithfulness," "Heaven." The superintendent is just unfolding the entire plan of salvation as we enter. The necessity of each of these elements in the plan of the Almighty is emphasized with an appropriate song. "Wash me and I shall be whiter than snow," sing the little voices whose eager chatter was once stilled in the sweet glory of the Master's presence. "He died on the cross to save us from sin" is the somewhat tuneful affirmation of these little beloveds whose only reality is such life as they are able to understand.

The singing over, the earnest superintendent bids the children not to be ashamed of him before whose name the mighty of the world now bow, and the exercise is terminated with the sweet assurance that "when we die we go to heaven if we have been good." Emphasis is laid upon

the fact that these are the elements of the gospel; no more are within it, and lacking a single one of these six it is as nothing. The little folks must have their echo of camp-meeting; so they sing lustily, "O how I love Jesus," and then, lest blood and death have not their due share affirm in song that they love him because he left heaven and died for them.

#### IN THE CLASSES

Classes take up and a teacher tells how a little lad visited a dying companion to tell him about Jesus. All he could do was to repeat John 3:16 six times, after which the sick lad understood all the things he had never heard before because of the hardness of heart of his parents and he began blissfully to say, "He did die for me, didn't he?" The teacher asked in dramatic tones, "And when the little boy died the next day where do you suppose he went?" She had to supply her own answer, "Why, to heaven, of course, didn't he?" No one was able to contradict her. The vacant looks on the faces of the little five and six year olds was ample evidence that the story was not making much of an impression.

Another teacher is devotedly teaching six and seven year old girls how to find a reference in the Bible which they can not read when it is found. Another teacher is thoughtfully warning her little flock that while they might fool teacher and father and mother and everyone else in the whole world they must still watch out because God sees, and he will know if they do anything they ought not do.

I go back again. Before school is started a little lad comes in and reaches for a story paper that lies conveniently near his hand. The harsh voice of authority rasps, "Hey, son! put that paper down there." The boy drops the paper hastily and slinks forward to a seat with the same expression that has been known many a time in this neighborhood at the voice of a policeman. But surely a policeman is a good model for one who would preserve order in the house of the Lord. After the boys have been commanded in no uncertain tone to "sit down there and cut out this stuff" we are under way to the tune of "Hark, 'tis the shepherd's voice I hear," with the obligato of the carbon light quite audible. Lustily all come in on the adjuration to "Bring them in from the fields of sin," but it seems that the boys did not keep up with the rather uncertain procession and they receive another scolding.

#### A SECOND VISIT

This time I am called on for help. No questions asked. No qualifications needed. I am there; the boys have no teacher; therefore I was elected. Now let us see what hangs like a garment to the spiritual nakedness of these starved minds.

They all agree that the first way to tell if a man is a Christian is to learn if he goes to church. They are, with some urging, aware that a man may go to church, or a boy, and yet lie and be mean. They know that this is not Christian, but they have not digested its meaning. They are almost as ignorant of what is in the Bible, these boys of thirteen and fourteen, as one would expect boys to be who had never been subsidized to come to Sunday school. Asked to name the great heroes of the Bible the list runs

dry soon. Moses, David, Samuel, the authors of the gospels, Jesus, and the characters mentioned in the lesson are about the limit. Asked whom each would take for his ideal one nonconformist says Peter, but cannot think of a single reason why. The rest of them concentrate on David. Asked for reasons, one says because he was so brave when he was in prison; another thinks because "he could interpret dreams like when he was in Egypt and read the writing on the wall." The fourth boy would be like David because he tended his father's sheep faithfully. The fifth, prompted by this suggestion, remembers that he chose David because he was not afraid when they put him in the lions' den. But they are as one boy in asserting that the first thing to be told to a man who wanted to know why they were Christians was that Christ died to save the world from sin.

#### "RELIGIOUS" IDEAS

There is some division about why one ought to be a Christian and lead a good life. First the division is on the question of what constitutes a good life. Finally all agree that one must keep the ten commandments, but five of these are all that can be produced that are authentic, though any number of injunctions, scriptural and otherwise, are hopefully offered as decimals of the decalog. Beyond the ten commandments about all they can offer is going to church. Considerable prompting brings out the suggestion that one ought to be kind, but just how to do that seems a mystery. Then as to the reason why, there is almost equal division. One lad really is helpless in the effort to think of a reason why he should be good. The others are equally divided between the opinion that if one were good God *might* help him to find a better job than would otherwise eventuate and the thought that if one were sufficiently good he might go to heaven when he died.

After the class there is some difficulty in regard to one young man's subsidy. It seems that he is really entitled to more credit for attendance than he is likely to receive and he is inclined to be belligerent. But the authorities take the generous attitude and restore to him his favor, punch his card, and assure him that if he keeps on coming, he will be at the "picnic" when the roll is called.

Dr. Miriam VanWaters, in her book entitled "Youth in Conflict," says: "Today the some two hundred thousand delinquent boys and girls in correctional schools, hundreds of thousands before courts and social agencies, know little about religion, art and science. The young people in dance-halls, cabarets, resorts, millions who throng the city streets in a ceaseless, unhappy quest for 'something to do' have certainly not been reached with any valid adventure of the spirit. . . . If clergymen cannot awaken youth to faith, humility, and gratitude, or quicken his enthusiasm for life beyond himself, the church cannot cope with delinquency. . . . Social activities within the church do not fulfill the whole need, nor supply authentic spiritual leadership. In spite of friendly visitors, campaigns, drives, and educational movies in the churches, the lives of the young delinquents have been left singularly untouched by religion. Not only are juvenile court boys and girls ignorant for the most part of the history of religion, its dogmas, creeds and ritual, but its literature, festivals, its great personalities, its warm



and vivid experiences are unknown. . . . Religion does not flow from the church into the community in which the young delinquent moves, hence the church has no authoritative voice in those social standards which are today most powerfully in conflict with the moral code."

A casual survey of a large section of the delinquent field confirms these words in regard to the absence of real religion on the part of the boys and girls. While it is true that very few delinquents have any real and vital connec-

tion with organized religion at the time of their delinquency, it is also true that with most of these delinquents religion, as represented by the church has, at one time or another, had its chance. Of course failure cannot in every case be laid to the laxity or careless methods of the church, but an inspection of the work of the churches, while it reveals much consecrated effort and carefully conducted welfare work, gives little reason to hope that the present generation of youth will be set on fire with religious zeal.

## British Table Talk

*Chautauqua, N. Y., August 26.*

**T**HE MEMORY OF STAR ISLAND will never be lost; to be admitted to such a company of friends in Christ has been an experience for which I shall always be grateful. It is such experiences that carry a stranger beneath the surface into the heart of a people. There may be but few to share in such a time, but those few cannot be

**Boston Once More** valued by numbers. The rugged reef and the clean pure air of the sea and the kind and thoughtful faces of friends will always help me

to understand, not Star island, but America. And Boston, too, showed itself all that I had believed it to be. It is strange how a few impressions color all one's memories of a city. Through the streets of Boston one might see without surprise even today some of the old and gallant band of writers who loved this city. It is true that the outward aspect of the city is changed, but much of its former spirit clings to it, and Phillips Brooks, and Oliver Wendell Holmes, and Longfellow might find kindred minds still, and gracious voices to greet them. Wellesley college, to which new and dear friends introduced us, is yet another of the many evidences that America cares as greatly for the education of its daughters as for that of its sons. Near-by we were shown the monument raised on the place where John Eliot preached to the Indians. There is a perfect inscription upon it to this "Seeker of the Christian Commonwealth." What a great phrase that is! During the days in which I was in touch with Boston another Eliot passed away, in a ripe old age, and even though a famous actor for the movies died about the same time, there was space left for one who had proved himself a master of men. In his autobiography Dr. Gordon writes words which reveal more than volumes can of the character of President Eliot: "It was the astonishment of my days then, and still is, that a man with so great a multitude of cares resting upon him could spare a moment even to think of a poor academic wag, such as I surely was." And he speaks of Dr. Eliot's sympathy with aspiring and struggling youth, and how "the vast merit of his spirit" invaded the teaching staff and made Harvard college in those days of 1878 "the most democratic society" he had ever known and "the most cordially human atmosphere he had ever breathed." Small wonder that Harvard and Boston salute this great man in his passing!

\* \* \*

### Niagara

I wish I could have seen Niagara fifty years ago. It is an unforgettable experience to see it now; nothing could be more awful and sublime than the sight of the waters from beneath. It is the broad veil of the falls from the Canadian side that must be different in the memory of those who saw it before the art and device of man had learned how to use the forces of nature to drive trolleys and light cities. I have no desire to take from the glory of the human achievement, nor should I distinguish between the works which God works in nature and those which he works through man. None the less the presence of what looks like a smaller Birmingham near to the falls does take from

the splendor of the broad view. The next task which mind of man has to do is to let his modern science deal with the shortcomings of science in its earlier stages. It should not be impossible to conceal much of the unbeautiful fittings of science. It must surely be in the power of science to dispense with chimneys. It should be its glory to conceal its operations, especially when nature was first in the field with her most amazing glories. A city near to Niagara should be planned as a garden is planned, to fit into its surroundings. And if ever—as God forbid!—the beauty of Niagara were lost it would be a grave reflection upon the trustees of it. "We have only a life-interest in this world"; and the Americans of this generation have only a life-interest in Niagara. But I am told that already much has been done to clear away the first debris which was left on the shores of the river, and that the process which I have dared to desire is already proceeding.

\* \* \*

### Chautauqua

To describe Chautauqua in an American paper is to carry coals to Newcastle. But as a stranger from afar I may be permitted to salute the memory of the founders of this famous institution. They were men of vision, and their works do follow them. I have been round the grounds with a guide who turned out to be one of the famous runners of the days when I was a youth and knew the names of runners better than the kings of Judah and Israel. I learned how Mr. Edison was in one of the graduating classes, and still comes down for a fortnight each summer. The class of 1930 has adopted the title "Edison," and the discoverer has enrolled his name. Chautauqua is a work which warms the heart of all, who believe in education. I shall always find my thoughts of it centered round the hall of philosophy, where with perfect temper and consummate wisdom my friend, Dr. William Adams Brown, was discoursing upon the church. Chautauqua was nearing the end of its season when I came to it. But the themes which were receiving emphasis were of great importance; it was upon the vision of world-peace the residue were turning their thoughts. Dr. Palmer, of Oak Park, for example, who spoke on ways in which we might work for a friendly world, was dealing with great matters, and dealt with them in clear and outspoken words. One thing has struck me strongly in America; there are many teachers who are ready to take their own people to task; there are voices which will not say "Peace! peace!" when there is no peace. In the last resort the conscience of each country must be reached by its own seers; no voice from without can speak to its spiritual condition with such power. And happy is a nation whose teachers do not flatter it, and whose prophets refuse to bow down before the baals of the market-place and of the press! I have had few means of knowing how the main body of hearers regard the counsels of such men as Dr. Palmer and Dr. Gilkey and Dr. Sidney Gulick—the political mind in America is almost an undiscovered continent to me—but I see enough to know that the distinction between republican and democrat, which is more incomprehensible than some theological creeds, is a distinction to

which great importance is attached. I have been told a hundred times that in order to score a victory for the republicans Senator Lodge was ready to hit hard at Woodrow Wilson, and for him to alter the entire history of Europe was as nothing compared to a victory over a party whose need differs so little from the other that no one has yet been able to tell me what the difference is. It is a sort of traditional feeling, I suppose, and such

things are often mightier than they seem. . . . On September 2 I shall leave these hospitable shores. Perhaps I may be permitted before leaving to sum up a few impressions—they can be no more—from a sojourn sufficiently long for me to forfeit my head-tax to the American government, and that at least is a longer time than some give.

EDWARD SHILLITO.

## The Book for the Week

### Can Democracy Endure?

*The Democratic Way of Life*, by Thomas Vernor Smith. University of Chicago Press, \$1.75.

IT IS POPULARLY ASSUMED that our government is one of the pioneers in the adoption of democratic institutions, and shares that character with an increasing number of the countries in the old world and the new. Democracy has been a great word in our vocabulary since the days of the founders of the republic. A high price was paid by those men for the privilege of self-government, without the tyranny of a monarchical regime. Recent events prompt the belief that such a type of administration meets the desires of an enlarging circle of the nations. Following the example of France, Switzerland and the United States, eleven countries have changed their form of government from a monarchy to a republic since the world war, and others appear to be setting their feet in the same road.

Yet it is an open question as to the right of a people to call itself democratic merely because it has decided upon a different order of control from that which history has usually exhibited. If the term is definitive and accurate, democracy ought to mean a kind of government in which the citizenship exercises the functions of state administration. That seems to be far from the fact in the United States. Except in times of presidential election, when the results affect least of all the interests of the individual citizen, it is a notorious fact that only a minority of the electors ever take the trouble to exercise the right of suffrage. A recent study of this disquieting problem by Professors Merriam and Gosnell reveals a variety of causes for this condition, ranging all the way from sheer indifference to hopelessness in the face of the corruption employed in many of the primaries and elections. But the fact remains that as things are at present, there is no true democracy in the public life of the nation.

It is this most significant theme which occupies the attention of Professor Smith, a member of the department of philosophy at the University of Chicago. The disappointment of thoughtful men over the seeming failure of democracy has been pointed out by Lord Bryce and other authorities on the subject as one of the disillusioning experiences of recent years. The trend of public affairs, particularly in the areas of city and state politics

has been depressing. Is there a way by which something of the earlier enthusiasm for representative government may be regained, and a larger participation in its activities secured? It would seem that the experiments thus far made in this field have been premature or partial. People unprepared for intelligent participation in public affairs, or indifferent to their responsibilities become easily the victims of dictators like Mussolini, de Rivera, Mustapha Kemal and Reza Khan, or of the machine politicians who take advantage of public unconcern, and obtain possession of the offices and their perquisites.

Professor Smith believes that there is a way out. In his discussion he reverts to the familiar formula of the French revolution, "fraternity, liberty, equality." This is not quite the order of the original slogan, but it is the one that best suits his purpose. Reinterpreted and energized by loyalty to national ideals, he finds in it the suggestion needed at this hour for the silent revolution that must precede any true democracy in America or elsewhere. There has to be fraternity, the basis of all true nationalism and all true religion. There must be liberty, which is not to be secured by casting off the bonds of authority, but by proper training to secure the freedom and joy of a common and friendly way of life. And there has to be equality, which is furthest from realization in a land where two per cent of the people own more than sixty per cent of the national wealth, and where multitudes live below the level of a living wage. This is not the kind of life hoped for by the fathers of the nation. The relation of work—a useful trade or profession—to democracy, and the necessity for the right order of leadership in a democracy form the conclusion of this stimulating volume.

Quite aside from the line of argument presented, a line which every lover of the republic ought to ponder, the book is written in a literary form which is itself a source of constant pleasure. The author shows himself to be familiar with the great literatures of beauty and power. Particularly impressive is his appropriate use of biblical phrases and figures. If our democratic form of government is not to prove a failure, and to give way, as has been freely predicted, to some more efficient method, it will be because some of the facts pointed out in this and similar volumes are taken to heart, and yield fruit in the life of American citizenship.

HERBERT L. WILLETT.

## CORRESPONDENCE

### Bishop Cranston Defends Bishop Leonard

EDITOR THE CHRISTIAN CENTURY:

SIR: Once in awhile *The Christian Century* falls below its own standards of fair judgment. Its editorial comment on Bishop Leonard's public statement touching Governor Al Smith's presidential aspirations is an instance in point. In conspicuously kneeling to kiss the papal ring—at once the official token and symbol of the pope's assumed supremacy in the domain of

Christian faith and conscience—Governor Smith doubtless meant to do what was expected of him as a good Catholic. Whether he was mindful or regardless of the political significance of this avowal is not here in question; nor is the wisdom of Bishop Leonard's comment on the governor's political aims. But he it observed that Bishop Leonard did not attempt in his quoted address to a body of Methodists to dictate to his hearers how they should vote, politically. As a commissioned exponent of the attitude of his church as defined by the general conference, its representative voice on questions far more important than Governor Smith's plans for the presidential office, and as the

responsible head of the anti-saloon league state organization, it was demanded of him in good conscience to remind his hearers of what would be expected of them as *good Methodists* with reference to the scheme fathered by Governor Smith and furthered by Senator Wadsworth's political backers looking to the repudiation of the eighteenth amendment to the constitution. It was Governor Smith's criterion of what is required of a good Catholic democratically—not papally—adjusted to designate the obligations of the “good Methodist.” Neither excommunication ecclesiastical nor damnation political was implied or inferable, nor was Christian freedom in any degree involved in Bishop Leonard's insistence that Methodists stand for the reforms they are cursed for, as well as the patriotic services they have been blessed for, whenever true Americanism or Christian principle has been in peril.

Ludington, Mich.

EARL CRANSTON.

## So Does Mr. Howie

EDITOR THE CHRISTIAN CENTURY:

SIR: In common with most of the newspapers of America you have misstated Bishop Leonard's position on the ring kissing episode. He has never said “no Catholic” could come within gunshot of the white house; a statement too absurd to be connected up with a man of the intellectual capacity of Adna W. Leonard. Bishop Leonard was referring to a public building erected by the money of the taxpayers of the city of New York. These taxpayers belong to nearly every racial element and religion in the world. A throne was erected within this building where an Italian priest sat with the ring on his finger, belonging to another Italian priest, who is called the pope. Bishop Leonard said that under such circumstances, no governor of this or any other state could come within gunshot of the white house, and the writer thoroughly agrees with him. City halls are not erected for the purpose of holding religious functions therein.

Permit me to elucidate by applying the law of contrast: The writer was born into, baptized and raised in the faith of the Presbyterian church by law established. Let us suppose he was mayor of the city of Buffalo, and say the prince of Wales, representing the king of Great Britain, was paying Buffalo a visit, and that the mayor, still retaining his membership in the established church of Scotland, erected a throne in the council chamber of the city hall, and when the prince of Wales was seated on this throne, that the mayor knelt down and kissed the hand of the man who represented the supreme and spiritual head of his church. May I ask what those of you who say to some of us “suffering from the unimaginative quality of the pharisee,” what you would think of a mayor who would act the part of a lackey, as the supposititious mayor of Buffalo would be doing by kneeling and kissing the hand of a prince of a great state, as well as a prince of a great church?

It is said that Calvin Coolidge kissed Cardinal O'Connell's ring inside of a baseball field in Boston. Only a fanatic would object to that, for the occasion was an intense and deeply religious one, namely, a requiem mass for the soldiers of the United States who had died for their country in the world war. Our President cannot be criticised for that. He did not turn the state house of Boston into a church for the purpose of kissing Cardinal O'Connell's ring. The difference between the act of Coolidge and the act of Al Smith is too clear to require further explanation.

Buffalo, N. Y.

JOHN MCF. HOWIE.

## From the Railways

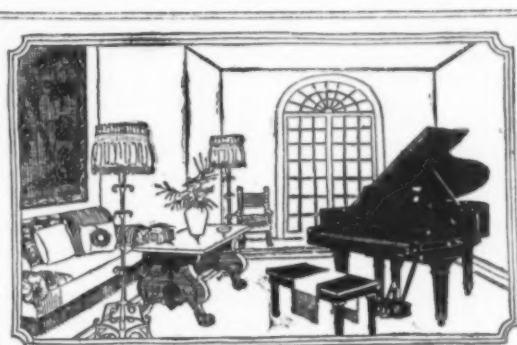
EDITOR THE CHRISTIAN CENTURY:

SIR: On page 1029 of the August 19 issue of The Christian Century there appears an article entitled “Public Ownership in Canada” which contains statements regarding the Canadian railway situation so inaccurate that I feel obliged to call the true conditions to your attention. Your article states that the Canadian National made \$30,000,000 net profit last year. This state-

ment is incorrect, probably resulting from a misconception of published figures regarding the 1925 operations of the Canadian National railways. It appears that in that year the operating revenues of this system totaled \$244,971,202.61, while operating expenses were \$212,706,787.82, leaving a balance, technically known as net operating revenue, of \$32,264,414.79. It may be that your idea of net profits came from this figure, but net operating revenue is far from being net profits.

Speaking in the Canadian house of commons on May 25, Minister of Railways Dunning said that the deficiency in net earnings of the Canadian National railways to meet the interest charges due the public was \$5,735,502. This was after allowing for such charges as amortization of discount, depreciation accruals and retirements of the ledger value of equipment taken out of service. Further in the payment of interest charges a very considerable portion of the Canadian National system has been disregarded in arriving at the deficit of \$5,735,502. The following sentence is quoted from a recent official report of the Canadian department of railways and canals: “It has not been customary to reckon interest charges on capital or other expenditures on the Inter-colonial, Transcontinental or other lines comprising the original Government Railways group.” The capital expenditures on these lines to date has amounted to somewhere in the neighborhood of \$425,000,000. Instead of “net profits of \$30,000,000” as stated in your article, we have, then, a deficit of \$5,735,502 in interest due the public, even when the fixed charges of some \$425,000,000 of investment have been ignored.

Your article concludes with the statement that “what private management failed to do and refused to further undertake to do, public management is successfully doing and developing a great commonwealth in the doing.” A deficit in a single year of almost \$6,000,000, even when interest charges on \$425,000,000 have been disregarded, hardly represents the criterion by which successful management is judged in this country. There has been some improvement in recent years, it is true, in the finan-



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cial results of operation of the Canadian National, but this improvement has not yet reached the stage where this system may be used as a convincing argument for government ownership. In the speech mentioned above, Minister of Railways Dunning said that two-thirds of the improvement in net earnings resulted from increased traffic due to a good harvest and improving trade, while one-third was due to decreased costs of operation. In connection with this latter point, it is significant to note that the Canadian National system is now in charge of a former American railway official, trained and developed in the American school of private railway operation.

Chicago.

PHILIP G. OTTERBACK,  
Assistant to the Chairman,  
Western Railways' Committee.

## Church Union in Australia

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of June 17 a paragraph appears under the heading "Australian Churches Discuss Reunion," which might easily give your readers the impression that church union is a live issue in our island continent. That is not the case. It is true that a conference was held last year in Melbourne between representatives of the church of England and of the chief non-episcopal churches, but it effected nothing of value towards reunion. The ordination question is an insuperable barrier, and the sole outcome of the conference was the creating of a somewhat greater friendliness between the churches represented. Occasionally the church of England now opens its pulpit to a non-episcopally ordained minister, but this is by no means a recognition of the orders of non-episcopal churches. So far were our episcopal brethren from acknowledging the validity of non-episcopal orders that at a previous gathering in Sydney they even held a separate communion service, declaring themselves unable to sit at the same communion table as other members of the conference. This was not due to lack of friendliness, but was the logical consequence of their views on apostolic succession. It is safe to say that the conference was wrecked on the question of ordination, and, although local conferences were suggested, as far as I am aware, none has been held; everybody realizes that there is no hope of reaching agreement.

Nor is the case much better with the proposals for union between Congregationalists, Methodists and Presbyterians. The bitter opposition of a section of the Presbyterians when the question was before our church courts put all prospect of union out of question for at least a decade. At present there is not the slightest sign of a movement to revive the issue. Probably only force of circumstances will compel the Presbyterians to reconsider their verdict. With an area much the same as that of the United States and a population of six millions Australia is faced with church problems that are simply stupendous. The Presbyterian church is faced now with a serious shortage of ministers and funds, and the position is likely to grow worse rather than better. Union in some form is imperative if we are to meet our national religious needs. But, if the union question is revived, the scheme must proceed on much broader lines than before. We shall probably not attempt again to form a conglomerate creed, and we must allow greater liberty in govern-

ment to individual congregations. Perhaps at some time in the next ten years an attempt will be made to effect union on broader lines than those set out in the former basis of union; meanwhile I can only repeat what is an undoubted fact, that at present the union question is absolutely in abeyance in Australia. Melbourne, Australia. ANDREW R. OSBORN.

## THE SUNDAY SCHOOL

Lesson for September 19. Lesson text: Lev. 26:3-5, 14-20.

### Is Obedience Going Out?

WHAT is the status of the temperance problem at this hour (June, 1926)? We have recently passed through a complete airing of the entire business. At our national capital the "wet" and "dry" forces have carried on an investigation. Much has been said on both sides; the wets are wetter, the dries are dryer. We faced squarely a most serious problem. It seems evident that the people are disgusted because enforcement is not more successful. The good, honest, law-abiding citizen is irritated beyond words when he sees some contemptible, second-rater get away with bootlegging. This good man sees this low-browed individual sporting the classy cars, buying a house in the best part of town and gradually worming his way into society. It is all wrong and horribly disgusting. Why is he not stopped? We are not willing to abandon prohibition but we are going to insist upon better enforcement and more severe punishment. Again, a study was made of the systems in vogue in Canada. Conflicting testimony was brought in, but it would seem that a judicial attitude would clearly indicate that such systems are far from successful and that we want none of them. It is something to see that. We seem to have disposed of that solution. Nobody wants the saloon. Everybody agrees that not one good word can be said in defense of saloons. They were miserable hangouts, where every low woman and every criminal found rendezvous. We are done with saloons forever. That is a gain. That is clear. Much was said of light wines and beer. But it soon became apparent that if the bars were let down—or put up—for wine and beer the alcoholic content would inevitably jump up to unreasonable amounts. No set of agents in the world could check up this content and the result would be that hard liquors would creep in. It will either be soft drinks strictly or hard drinks—and that is plain; there is no getting around that fact. If you let down the standards and permit light liquors you have lost control of the alcoholic content. On the other hand the wets showed remarkable strength. We face a situation in which a considerable body of our citizens demand drink. Whatever may be the situation in the vast west and in the south, I know that here in the east many people want liquor and want it badly.

Still another feature of this problem is often overlooked by the well-to-do, and that is the drinking practices among the poorer classes. Only this week a woman told me of her laundress, a foreigner used to liquor. This woman's husband was in the hospital, his face purple, his eyes white, because he had insisted upon his moonshine whiskey. The wife was going to take the three dollars and fifty cents, earned by her hard day's washing, and spend it all for a small bottle of good whiskey, so that her husband would not get sick when he drank that. According to her story, drinking of poor liquor was the common thing in her set. Stories come to us of frightful stuff, made in home-brew joints in the foreign sections of our great cities.

Out of it all emerges these convictions: (1) America does not want the saloon back. (2) Light wines and beer would only open the door for all kinds of liquors. (3) The bootlegger is the chief nuisance and menace; he must be stopped at any cost. (4) The vast profits of bootlegging make it possible to bribe some officials. (5) The smart set at the top and the poor at the bottom insist upon their drinks. (6) The church must go out upon a holy crusade to see that law is obeyed and that enforcement is carried out.

JOHN R. EWERS.

### Contributors to This Issue

ALVA W. TAYLOR, secretary of the board of temperance and social service, Disciples of Christ; contributing editor The Christian Century. Dr. Taylor spent a large part of August in Mexico as the leader of a Goodwill Mission composed of more than thirty American political, industrial and religious leaders.

EDWIN T. RANDALL, worker for the Chicago federation of churches in connection with the juvenile court.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Missouri College President Dies

Dr. Elmer E. Reed, president of Westminster college, Presbyterian school at Fulton, Mo., died on Aug. 14. Funeral services were held at Fulton, and at Parsons college, Fairfield, Ia., of which Dr. Reed was a graduate. Dr. Reed had been at the head of the Missouri institution since 1915.

## Higginbottom Goes Back to India

After a period of furlough during which he has spoken in all parts of the country, Mr. Sam Higginbottom is returning to his work at Ewing Christian college, Allahabad, India. Mr. Higginbottom has made a deep impression with his account of the agricultural experimentation which is being carried on in India under his direction. At its last commencement Princeton university conferred on him the unusual honorary degree of doctor of philanthropy. Accompanying Mr. Higginbottom and his family on their return to India is the family of Dr. E. D. Lucas, president of Forman Christian college, Lahore.

## Korea Mission Asserts Fundamentalism

Aroused by the course of the recent Presbyterian general assembly, the Presbyterian mission in Korea has unanimously adopted a declaration of faith which emphasizes the usual fundamentalist beliefs. This declaration stresses the impending bodily return of Christ, and says that Christianity is "the only religion with power to transform men for time and for eternity and we believe that no compromise can be made with other religions."

## Opens New Bank With Prayer

When the new building of the Farmers' and Mechanics' national bank, of Phoenixville, Pa., was opened recently, Rev. N. E. Miller, pastor of St. John's Lutheran church, offered a dedicatory prayer. In his prayer Mr. Miller asked that God would direct the hearts of the officers and directors, so that borrower and depositor should be accorded the spirit of righteousness at all times.

## Disciples Report Large Membership Growth

Figures just made public show that the Disciples of Christ have enjoyed an unprecedented growth during the past year. The net gain in membership for the year has been 99,345, or almost 6 per cent. At the end of 1925 the world membership of the denomination stood at 1,535,658.

## Veteran Congregational Leader Dead

Dr. William A. Rice, for nearly 19 years secretary of the board of ministerial relief of the Congregational church, died in Newark, N. J., recently at the age of 75. Dr. Rice is credited with having put the finances of his society on an entirely new plane during his years of administration.

## Presbyterian World Leader Dies

Dr. James Nicoll Ogilvie, president of the world alliance of reformed churches holding the Presbyterian system, died recently at Edinburgh, Scotland. Dr. Ogilvie was at one time a missionary in India.

## Shows How Britain Affects World Peace

THE FOURTH ANNUAL conference on international relations from the Christian viewpoint was held at Chautauqua, N. Y., under the chairmanship of Dr. Sidney L. Gulick during the last week of August. Dr. Gulick is secretary of the commission on international justice and goodwill of the federal council of churches. Among the speakers at the Chautauqua conference was the Rev. Edward Shillito, British correspondent of The Christian Century, whose visit to this country has attracted wide attention. Mr. Shillito spoke on "The British Empire and World Peace."

"Great Britain's geographical position brings it into direct relations with most of the nations of the world," said Mr. Shillito. "A glance at the map will make this clear. It is on the Atlantic and on the Pacific. Peace can only come in the last resort through the right ordering of such relations. Reconciliation in the religious meaning of the word involves the restoration of true relationships between God and man. The reconciliation of the nations means the establishment of relations of trust, goodwill and mutual helpfulness."

### ENGLAND CAN EXPERIMENT

"The British empire has also an opportunity of making experiments in the fellowship of races. It is in itself a miniature league of nations. The winning of peace depends upon the discovery of ways in which peoples with different traditions may cooperate without sacrifice of their individuality. In the quest for this new way of life much depends upon the solution by the British commonwealth of its problems. It may give and in a large measure is giving for its contribution to the peace of the nations, the evidence that the sacred traditions of a race may be preserved without war."

"There will be no enduring peace so long as nations—especially the rich and powerful nations—refuse to make sacrifices to win it. A student from the orient said lately, 'The nations of the west are civilized nationally. They are uncivilized internationally.' It would show that this was no longer true if the great nations showed more evidently a conscience sensitive to the needs of the world. There have been many signs of such a conscience in the public action of Great Britain. To quicken this conscience more and more, and to awaken public opinion to the call of the world is one of the tasks of the Christian church."

"It may be claimed that the first interest of Great Britain as a nation is peace. The Briton who deliberately seeks war ought to be treated as a mental case. The

He became in 1905 minister of New Greyfriars church, Edinburgh; in 1909 convener of his church's foreign missionary committee, and in 1918 moderator of the general assembly. He was elected to the presidency of the world Presbyterian body at the council held in Cardiff, Wales,

very existence of the people of Great Britain depends upon the flow of trade. Anything that checks that interchange is dreaded. The breakdown of the normal relationships between nations means loss to others, but it means peril to the very life of the British isles. Moreover the fact that its dominions are scattered is a sufficient reason for the dread of war.

"There is much still to be done. In the modern world there are new forces with which to reckon. 'Unless the church is to surrender to pagan deities, Venus, Bacchus, Mars, Mercury, and Mammon, it must use the international road provided

(Continued on page 1119)

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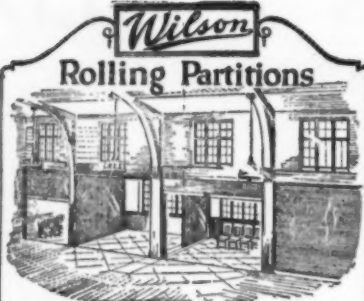
—From page 223 of

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last year. Dr. Charles Merle d'Aubigne, of the Huguenot church, succeeds Dr. Ogilvie.

### Dr. Mullins Visits European Baptists

Dr. E. Y. Mullins, president of the Southern Baptist theological seminary, Louisville, Ky., and president of the Baptist world alliance, recently sailed to visit and confer with representatives of the

various Baptist groups of Europe. Dr. Mullins will be accompanied on his presidential tour, in whole or in part, by Dr. J. H. Rushbrooke, London, secretary of the Baptist world alliance and president of the Baptist union of Great Britain; Dr. W. O. Lewis, Paris, European representative of the Northern Baptist foreign mission society; Dr. M. E. Aubrey, London, secretary of the Baptist British

## Thinks Mussolini World Danger

KIRBY PAGE, noted Christian publicist, after a visit to Italy recently concluded, has published his views on conditions in that country. While giving credit to fascism for certain achievements, Mr. Page says that he considers Mussolini as the most dangerous man in high position in the world. The five general conclusions arrived at by Mr. Page as a result of his visit are:

"First, the fascisti must be given credit for restoring and maintaining public order. It will be recalled that following the armistice there was the utmost chaos and anarchy throughout Italy. Many demobilized soldiers were unable to find employment. There was extreme dissatisfaction with the peace treaty and great resentment against the government for consenting to what was regarded as rank injustice to Italy. In many sections there were disturbances by communists and in numerous places they seized public buildings, industrial plants and attempted to gain control of the government. It was during this period that Mussolini and his bands of fascisti began counter-assaults upon the revolutionaries. The communists were divided and disorganized and unable to administer local government or operate factories. The ranks of the fascisti swelled rapidly and soon they were in control of many municipalities. The central government became weaker and weaker and was unable to resist the march on Rome in October, 1922. Whereupon the king invited Mussolini to form a government. Since that time Mussolini has ruled with an iron hand and has preserved public order to a marked degree.

### BUDGET BALANCED

"Second, the fascisti government has balanced the national budget and has helped to restore prosperity. It is true that the lira has depreciated considerably in value and is still falling, and that the standard of life in Italy is lower than in most other countries, yet the financial and economic achievements of the fascists are real and substantial. At present the country is in a relatively prosperous condition. "The third claim of the fascists is that they have abolished industrial warfare and the class struggle. Through the new ministry of corporations, the state is assuming drastic control of the entire productive process of the country. Only fascist trade unions are legally qualified to make collective agreements. Compulsory arbitration is required. Industrial disputes that cannot be settled by employers and workers must be submitted to the decision of labor magistrates, who are appointed by the state. Strikes and lockouts are made criminal offences.

"Fourth, whatever beneficial results may

have been achieved by the fascisti have been accomplished by dictatorship and violence. Forty-two million Italians are now being ruled by one individual. Mussolini is not only prime minister but also secretary of war, secretary of the navy, secretary of aviation, secretary of foreign affairs, and secretary of corporations. The power of the central government has been greatly extended and everywhere the fascists are in control. On numerous occasions Mussolini has expressed contempt for democracy and parliamentary procedure, and has repeatedly defended dictatorship as the only effective form of government. Freedom of the press has been abolished and strict censorship installed. Severe restrictions have been placed on the right of organization and association. Labor is at the complete mercy of the government. Mussolini came into power through violence and has maintained himself in office by ruthless and relentless action against his opponents. He not only resorts to violence, he publicly defends its use. No opposition is tolerated. Most of his opponents have been assassinated or exiled.

### DANGEROUS AND IRRESPONSIBLE

"My fifth conclusion is that Mussolini is at this moment the most dangerous man in high official position anywhere in the world. One cannot question his extraordinary ability as a leader nor his wide popularity in many circles. But he is reckless and irresponsible to a criminal degree. He is generating a degree of nationalism and is creating an expectation of imperialistic expansion that is certain to have catastrophic consequence if left unchecked. Mussolini not only indulges in the wildest sort of talk, he is capable of the most irresponsible conduct, as was indicated by the bombardment of Corfu. Of all major powers in Europe, Italy is least able to wage war. She has no coal, iron or oil, and her industries are poorly developed. She imports large quantities of food and raw materials and has an exposed seacoast of great length. Any nation that maintains control of Gibraltar and Suez could quickly starve her into submission, since these are her only exits from the Mediterranean to the ocean. Many people fear that Mussolini in order to maintain himself in office may provoke a war with Turkey or Greece. The truth of the matter is that Italy does not possess the territorial or economic resources to become a great power and for Mussolini to inflame the patriotic passion of his countrymen and arouse their expectation with regard to the restoration of the ancient glories of imperial Rome is an undertaking fraught with extreme menace for the peace of the world."



union; Dr. Everett Gill, Lausanne, representative of the foreign board of the southern Baptists, and Mr. George W. Norton, Jr., treasurer of the southern Baptist convention.

#### Ask Gandhi to Teach Of Jesus

Mahatma Gandhi is teaching at the present time in the national college at Ahmedabad, India. Considerable interest has been shown by the press of the world in the announcement that his students, having been given their choice of the subject to be studied under the mahatma's guidance, finally settled on a discussion of Jesus and Christianity.

#### Call Off Student Conference

The conference on church cooperation on the college campus, announced by the continuation committee of the Evanston interdenominational student conference, which was to have been held at Champaign, Ill., Sept. 6-9, has been indefinitely postponed. The other sectional conferences planned will be carried through as announced, but the students are having to curtail some of their activities on account of financial shortages.

#### Mrs. Besant Brings Krishnamurti To This Country

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protege, Mrs. Annie Besant is back in this country and is being hailed with joy by American theosophists. The first important act of Mrs. Besant after landing was to hasten to Chicago, where she laid the cornerstone for a new theosophist temple at Wheaton, Ill. Krishnamurti is saying little for publication, although the newspapers are doing what they can to popularize Mrs. Besant's expectations that he will prove a new incarnation of the theosophist world teacher.

#### Former Rabbi Dies a Catholic Priest

The death of Father Hilary Rosenfeld, of the Benedictine order, at Burlington, Ia., is being noted in the Catholic press as recalling the conversion of this priest, at one time rabbi of a Jewish congregation at Cham, Bavaria. Father Rosenfeld was baptized in 1887, and spent his entire life as a priest in the United States.

#### Holds Dr. Horton's Prayer Would Confound Him

In commenting on the prayer for guidance which Dr. R. F. Horton has circulated among the modernists in the free churches of England, the Watchman-Examiner, Baptist conservative weekly, says that, if answered, there would be no such gathering of modernists as Dr. Horton proposes. The prayer was printed in The Christian Century of August 12. "It is a good prayer," says the Watchman-Examiner. "But if it is answered there will be no modernistic conference in the autumn in England. The Holy Ghost will come upon all who participate in it. There

would be another Pentecost if that prayer is answered. And Pentecost would be the confusion of modernism. The consistent modernist does not believe in prayer such as Dr. Horton exhorts them to. The use of our reason is a sufficient guide to the discerning of truth. Despite all this inconsistency, we welcome Dr. Horton's suggestion, and hope that the modernists will adopt his plans, for if he can only get the modernists to pray as our fathers did, they will soon be believing as our fathers did."

#### Los Angeles Church Calls Newark Pastor

Temple Baptist church, Los Angeles, has called Rev. M. Joseph Twomey, of Peddie memorial church, Newark, N. J., to succeed Dr. J. Whitcomb Brouger. It is not yet known whether or not Dr. Twomey will accept the call.

#### Editor Returns from World Tour

Rev. W. R. Warren, editor of World Call, missionary monthly published by the Disciples of Christ, has returned from a journey of a year's duration which took him to all the mission fields on which that denomination has work. Mr. Warren was welcomed back to his headquarters in St. Louis, Mo., at a dinner tendered him by colleagues and friends in a St. Louis hotel.

#### Fellowships Hold Annual Conference

The fellowship of reconciliation and the fellowship of youth for peace are opening their annual conference at Watch Hill,

R. I., today. The conference will adjourn Sept. 12. Among the topics announced are: Militarism in the United States; industrial strife; race conflict; how to wage peace; the religious basis of the fellowship way of life; signs of the coming friendly society. Much of the time will be spent in discussion groups.

#### Presbyterians Announce Annual Statistics

Statistics made public by Dr. Lewis S. Mudge, stated clerk, show that the northern Presbyterian church made a net gain of 35,252 in membership last year, thus bringing the denomination's total membership to 1,909,111, the highest mark at which it has ever stood. There was a slight loss in Sunday school members, as well as in the number of churches and ministers. Total contributions went beyond \$61,000,000 with \$16,000,000 of this going to benevolences. First church, Seattle, remains the largest in the communion, with 7,061 members.

#### Dr. Diffendorfer Leaves For Mission Tour

In order to visit Methodist missionary work in India and the far east, Dr. R. E. Diffendorfer, secretary of the Methodist foreign board, accompanied by Mrs. Diffendorfer, recently sailed from New York. Dr. Diffendorfer will spend a week in London conferring with officers of the International Missionary council, and will go from there to the conference on work in Africa, to be held at Le Zoute, Belgium. He expects to make a brief visit to Jerusalem, and so to time his return to Amer-

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ica as to make possible attendance at the second session of the Institute of Pacific Relations, to be held in Honolulu next summer.

#### Bible Society Reports No Trouble in Mexico

Rev. Arthur H. Mellen, Episcopalian minister who is agency secretary for the American Bible society at Mexico city, states that circulation of the Bible has been unaffected by the present disturbances in Mexico. Mr. Mellen, who has been in Mexico since 1909, says that his relations with Mexican government officials have invariably been pleasant and that he has at all times received courteous and reasonable treatment.

#### Social Justice Discussed by Episcopal Order

More than fifty persons attended a conference conducted by the committee on social justice of the Companions of the Holy Cross, an Episcopal high church order, at South Byfield, Mass., Aug. 13-15. The attention which such groups as this are giving to problems of social readjustment is to be seen in the topics discussed: Rent and housing; the sacramental use of wealth; the bishops' plan for the settle-

ment of the English coal strike; capital and investments; prison problems. Among the speakers were Miss Eva M. Macnagten, a member of the independent labor party of Great Britain; Miss Sophie Brown, county commissioner of New Haven county, Conn., and Miss Vida D. Scudder.

#### Bishop of London Tangled By Canadian Laws

The bishop of London, now visiting Canada, found it difficult to officiate at the wedding of his niece, Miss Grace Winton-Ingram, to Capt. Cascadus, which took place while the bishop was in Toronto. Under the law of the province of Ontario, marriages cannot be performed by clergymen not resident in Canada. Much deliberation by church and political officials finally worked out a method whereby the bishop officiated at the wedding, but the essential parts of the ritual were repeated by the rector of the church, Rev. R. A. Armstrong, in which the service took place.

#### BRITAIN AND PEACE

(Continued from page 1115)

by the press.' What is needed there is

not propaganda for peace so much as a reasonable and continuous interpretation of the nations to each other. They ought to know the best in each other—not the worst.

#### NEW VALUES NEEDED

"The last battle for peace will be fought in the region of human thought and desire and longing. The one thing needed is the provision of new values. The church of Christ has it in its power to set them forth. In Great Britain through the fellowship of churches in Copec this is being attempted. In that conference which did not indeed adopt the pacifist position, it was definitely resolved by representatives from all the churches assembled, that all war was contrary to the will of God, and the churches were called 'to condemn unreservedly and to refuse to support in any way, a war waged before the matter in dispute had been submitted to an arbitral tribunal, or in defiance of the decision of such a tribunal.'

"The church of Christ in Great Britain is awakening to this call. It is well that it should be so, for in the long test it is with the Christian community in all lands that the issue will rest. 'The cross is the security of the world.'"

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